

Human Miller

The Lamaille News.

A WEEKLY JOURNAL DEVOTED TO THE POLITICAL, ECONOMICAL AND DOMESTIC INTERESTS OF LAMOILLE COUNTY.

HYDE PARK, VT., WEDNESDAY, JULY 4, 1877.

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No. 104 Milk Street,
Boston, Mass.

COME AND SEE
WE CANNOT MAKE A TRADE. I HAVE
a full line of Tin, Copper,
Sheet Iron and Hollow Ware.

If you want to make good BUTTER, get
H. C. Baldwin's Patent Cream Separator,
which will give you the cream in half the
time and with less labor than any other
separator in use. It is the only one that
will give you the cream in half the time
and with less labor than any other separator
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less labor than any other separator in use.

Just received at the Corner Store a large
assortment of
WOOLEN GOODS AND REPELLANTS,
direct from the manufacturer, which are being
sold at lower prices than ever such goods were
offered in Lamaille County. Very desirable for
men and boys' summer wear.

The old stock of goods, consisting of many
desirable articles, including MEN'S, WOMEN'S
and CHILDREN'S CLOTHING, HATS, GENTS'
SHIRTS, SHAWLS, TASSLES, PAINTS, TUR-
KEY, SCOTCH, SCOTCH, SCOTCH, SCOTCH,
KNIVES, GRASS CRADLES, BARN DOOR
ROLLERS, WAGON JACKS, and many other
useful goods, are being sold for half the usual
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J. S. WHITNEY

is pleased to announce to the public that
he is still selling

Drugs & Medicines.

Patent Medicines, Perfumery,
Stereoscopic Views, Pock-
et Cutlery, Stationery,
Fishing Tackle, and
the general as-
sortment
of Druggist's
Sundries and Yank-
ee Notions usually kept
in Country Drug Stores. In
addition to the above you will

Find at this store a good assortment of

Family Groceries.

Flour, Fish, Pork, Lard, Fine Salt, To-
bacco, Cigars, Sugar, Tea, Coffee,
Spices, and Canned Fruits.

CHOICE TEAS, AND PURE COFFEES
AND SPICES A SPECIALTY.

All Goods sold for PURE are
WARRANTED to prove

Just as Represented.

N. B. Johnson Cloths and Yarns
at Manufacturer's Prices.

Believing that the best interests of both buyer
and seller are enhanced by dealing in a good
quality of merchandise at fair prices, I shall try
myself to such a policy, and cordially
invite your support. Believing, also, that the
benefits of the failures of business men are due to
the ruinous system of selling on credit, I shall do
business (buy and sell) on the

Pay Down Principle.

FARMERS' PRODUCE taken in exchange for
goods.

I Sell No Liquor

to any one, under any circumstances. The Law
of Vermont gives no right to Druggists to sell
any one doing it does it at his own peril.

Orders or communications by
mail carefully attended to.

HYDE PARK, VT.,
April 17, 1877.

THE OLD STORE

REOPENED!

REMOVAL.

I would take this opportunity to inform the public
that I have bought the old store formerly oc-
cupied by the Noyes Brothers, and I shall con-
tinue my old business, and with the combined
efforts of H. M. Noyes (who will buy butter and
keep a full assortment of Dry Goods and Groceries)
and myself, shall try to buy everything that
the public will have to sell, and keep all that they
want at the lowest cash price in the county.
We intend to keep on hand DRY GOODS, GROCERIES,
SALT FISH, LIME, POKE, FLOUR,
TIN, SHEET IRON, COPPER and WOODEN
WARE, at wholesale and retail.

W. C. MAXFIELD.

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RELIGIOUS.

CHEERFUL PIETY.

The idea that religion makes people
gloomy is a very great mistake. The
man or woman who has an experimen-
tal knowledge of the love of Christ, in
the heart should be the happiest per-
son on earth. To go around with a
face as long as your arm is not a true
representation of religion but only a
counterfeit, which may have the gen-
eral form, but not the brightness and
ring of the true metal. If we would
reach the young we must be bright
and cheerful ourselves. Satan taught
his servants that fact long ago. The
gilded saloon and showy dance hall,
with the light from an hundred gas jets,
is yearly drawing young men and wo-
men away from the church, and down
to destruction. We should strive to
make our churches more like pleasant
homes, letting in the fresh air and
ridding them of that tomb-like smell,
which is found in so many of them.

As Christians we should let the ex-
ample of cheerfulness, not of frivolity,
but of full of love to God and to our
fellows, we should let it be seen. We
should throw open the shutters of our
souls and let the warmth and light
within cheer the passer-by. But we
must be sure we have that light within,
and I fear too many of us are more
in the darkness than we need to be.

We use our hearts as many do their
house. They have a large pleasant
house which they might enjoy but in-
stead of using it, we find them living
away at the backside, or down in the
basement, where the sun never could
shine in and there they live with all
that great house shut up, not daring
to open it for fear of fading something,
or wearing something out. They have
everything to make themselves com-
fortable and happy, yet they will per-
sist in shutting out the bright cheerful
sunlight and live in a little backroom.

Too many of us Christians are living
in the backroom, or in some dark cor-
ner of our hearts. Let us throw wide
open the shutters and let out the dark-
ness and dampness and general mis-
tiness, and let in the warming and cheer-
ing rays from the sun of righteousness.

Then we shall be "Living epistles
known and read of all men," not to
their destruction, but to their eternal
salvation. Let us drop that sepulchral
tone of voice and that stiffness of
manner which we are so apt to assume
the moment we begin to talk on reli-
gious subjects. I know that one thing
that kept me from Christ in my young
days, was hearing certain ones get
up in the prayer meeting and speak of
the peace and joy of the Christian, with
a countenance and tone of voice that
to me was such an evident contradic-
tion of these words that in my mind I
laid them down as humbugs. Of
course I now know they were not, and
have no doubt but that they have by
this time become accustomed to the
light and joy of Heaven, which they
might have begun while here on earth
and instead of repelling, have attracted
others to follow their example. Then
let us be more cheerful, fitting our-
selves for that "City that has no need
of the sun, neither of the moon to
shine in it for the glory of God does
lighten it and the Lamb is the light
thereof." Let us begin here to sing
that "new song which with the hun-
dred and forty and four thousand" we
hope to sing around the throne of God
in Heaven. OSE OF THEM.

Albany, Vt.

SATAN'S CUNNING STRATEGY.

An illustration of Satan's cunning
strategy is seen in the following brief
request for prayer, and presented at
our prayer-meeting: "I have no hope,
and would give anything for a hope in
Christ. Pray for me; I am wretched."

It was signed, "A Distressed
Soul."

Now the subtle enemy had a finger
in the composition of that touching
little note. The author seems to be
under the delusion that he (or she) is
intensely anxious to be saved, and
Christ is unwilling to do the infinite
favor. Whereas, Jesus is actually
knocking at the door of that writer's
heart, and asking to be admitted. The
fault is not with him. All the writer
has to give, is to give up self to Christ.
Satan is misleading you, my friend,
when he persuades you that you are
doing all that God requires, and the
blame of refusing you rests on the
loving Redeemer. It is very likely
that the "distressed soul" who sent
that request is clinging to his favorite,
all the time that he claims to be will-
ing to give up anything for a hope in
Christ.

Is there no giving up to be done in
order to be saved? Yes; a vast deal.
Repentance is not only sorrow for sin,
but the prompt abandonment of sin.
When Christ talked with a young in-
quirer who asked what he should do
to inherit eternal life, he commanded
the young man to give up his estate to
the poor, and "come and follow him."

The youth was not willing to make the
surrender. His besetting sin was self-
ishness. Christ touched him "on the
raw," when he made that demand.
Much as the inquirer may have desired
eternal life, he flinched from the Sa-
viour's conditions, and went away sor-
rowful.

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blush of shame is the twilight. When
that dies, all is darkness.

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FARM, GARDEN AND HOUSE.

CURING CLOVER HAY.

The sooner all kinds of grass are
cured after being cut, the smaller the
risk from unfavorable weather. One
of the advantages of a tedder is the
greater speed with which green grass
may be converted into cured hay. In
clear dry weather, one day's sun is
sufficient for curing ordinary well rip-
ened grass, if it can be frequently
shaken up so that the air can come to
all parts of it, but clover requires dif-
ferent treatment. If dried like other
grasses, the leaves quickly become
brittle, break off, and are lost long be-
fore the stems are dry enough to keep
in the mow without heating. For
this reason, most farmers prefer to
cure clover more slowly, keeping the
leaves in the shade while the stems
are being cured. This is usually done
by letting it stand in cocks several
days, and if one could be sure of fair
weather, this would be a good method;
but storms injure clover quite as badly
as other hay, and unless the cocks are
well covered by caps, there is a con-
siderable risk from leaving it long in
the field. Another objection to letting
it remain long in cocks is the injury to
the next crop, for, where the cocks
stand, the young clover is often de-
stroyed or seriously injured. We
always prefer to cure all kinds of hay
as quickly as possible, if the work can
be well done.

Last year, we alluded to a method
for curing clover hay which had been
adopted by one of our neighbors with
very satisfactory results, and by
which several days' time may be saved
and without injuring the quality of the
hay by over-landling. It is so simple
and yet so philosophical, that the won-
der is that the method has not already
been more generally adopted. A single
trial, we think, will convince any
one, as it did us, of its advantages
over the old time methods. It is sim-
ply this. Cut the hay when free from
dew. If mowed with scythes, let it lie
in the swath a few hours to wilt. If
very heavy, the swaths may be turned
over some time during the day, but
before night, and while the air is still
warm, pitch the clover into small cocks,
no larger than will keep without
heating. If cut by a machine, rake
early before the leaves become dry
enough to crumble. Turning once or
twice with a tedder early in the day
will do no harm, but it should not be
handled much after leaves will break.

Instead of leaving the cocks un-
touched for a week, as many have re-
commended, they should all be made
over the second day by carefully pitch-
ing the hay a forkful at a time on to
a new spot, putting, of course, the top
forkful of the old cock at the very
bottom, and the bottom on top of the
new cocks. This gives every forkful
a good airing, the hay lies lighter
in the new cocks and gives the air a
chance to circulate, while the grass
under the cocks is saved being killed
from suffocation. The same operation
may be gone through on the following
day, making the cocks double size, if
thought desirable. If the weather is
favorable, the hay may be well cured
in three days, in this way, when, if
the cocks had been untouched, double
the time might be required.

Of course, no definite rule can be
given as to the time required for cur-
ing any kind of hay, so much depends
upon the weather, but we think any
one will see, on a moment's reflection,
that the above method well carried out
is an improvement over the old ways
of handling clover hay in the field.—
New England Farmer.

THE SANCTITY OF THE BODY.

The human body is the workman-
ship of God, and when our Saviour
was manifest, in the flesh he said: "A
body hath thou prepared me." Not
only is the body the workmanship of
God, but it was designed in some
sense to shadow forth the glory of his
image. God formed man of the dust
of the ground, and when he had been
thus formed this body was inspired by
his own breath. "God breathed into
his nostrils the breath of life, and man
became a living soul." These bodies
which are often degraded to most igno-
ble uses, and which are by some regarded
as clods of clay, as prison houses of
darkness, as fetters of corruption, are,
when rightly viewed, the "instruments
of righteousness," the workmanship of
God, the means by which he does his
will, and accomplishes his work.

Not only did Christ honor the hu-
man form by taking it upon himself,
but with his own hands he labored
year by year to repair and restore
those bodies which had been dilapida-
ted by sin, by vice, and by the curse
which broods over all the earth. He
healed the sick, he gave sight to the
blind, and caused the lame to leap as
an hart. He said to the impotent
men, "Behold, thou art made whole."
No more, lest a worse thing come
unto thee.—The Christian.

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